

ADDRESS ON EDUCATION,

DELIVERED TO

THE NATIONAL ASSOCIATION

FOR THE

PROMOTION OF SOCIAL SCIENCE.

BY

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PRESIDENT OF THE DEPARTMENT OF EDUCATION ON ITS SEVENTH ANNUAL
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ADDRESS ON EDUCATION.

LADIES AND GENTLEMEN,

It appears to me that the duty of the president of this department is not so much to state opinions or theories of his own, as to give a general outline of the whole subject of education, to distribute it into its many subdivisions and cross divisions, and to endeavour to point out the questions which from their importance, their novelty, or their urgency, most deserve or require your attention.

In its widest sense, the word Education comprehends all the external influences by which the disposition implanted by nature in any animal is subsequently modified. In its narrower sense, the sense in which it is proposed as the subject of your discussions, it is confined to the influences which one person intentionally exercises over another by precept or by example.

These influences are of two kinds.

First, the imparting knowledge, which may be called Teaching. Secondly, the creation of habits, which may be called Training.

Teaching again may be subdivided into two kinds.

First, the statement of facts which can be ascertained only by observation or by testimony. Such are the meaning and the proper pronunciation of words, such is geography, and indeed, such are all the sciences called by the general name of natural history. This kind of teaching Archbishop Whately has called *information*.

The second kind of teaching consists of statements, the truth of which is ascertained not by observation but by consciousness, or by inference from the pupils' previous knowledge. Such are all mathematical truths. The mathematician proves the equality of all the radii of a circle, not by measuring them, but by shewing that it is involved in the definition of a circle.

The imparting this kind of knowledge Archbishop Whately has called *instruction*.

The same statement, addressed to two pupils, may be information to the one who takes it on the testimony of his master, without working out the grounds on which it is founded; and instruction to the other who follows the premises one by one.

The second branch of education, Training, that is to say, the creation of habits, may be divided in to two kinds, bodily training and mental training; and each of these may be subdivided into the training of the faculties and the training of the sensations.

A boy, for instance, may be accustomed to a peculiar use of his bodily faculties by gymnastics or by the acquiring any bodily art, which may be called the

training of the bodily faculties, or to submit to or to resist his bodily sensations of cold, heat, fatigue, or hunger, and by that resistance or submission to weaken or strengthen those sensations, which may be called the training of the bodily sensations.

So he may be trained to the use of his mental faculties, such as attention, memory, or imagination, which may be called intellectual training; or he may be trained to resist or to obey in the proper degree his mental sensations of fear, anger, vanity, and the other affections to which we give the name of passions, which may be called moral training.

A synoptic view of education may therefore be thus drawn up.

Education is divided into teaching and training.

Teaching is divided into the giving information and the giving instruction.

Training is bodily training or mental training.

Bodily training is the training the bodily faculties, or the bodily sensations.

Mental training is the training the mental faculties, which is intellectual training, or training the mental sensations, which is moral training.

EDUCATION.

Teaching.

Information. Instruction.

Training.

Bodily training.

Mental training.

Training
bodily
faculties.

Training
bodily
sensations.

Training
mental
faculties.
Intellectual
training.

Training
mental
sensations.
Moral
training.

I have defined training as the creation of habits ; but I have not yet defined the word "habit." It is indeed a word not easy of definition. Most persons in attempting to define it fall into tautology, calling it "an habitual mode of acting or feeling."

The difficulty is occasioned by a confusion of two words, "custom" and "habit," which are often used as synonymous, though really distinct. They denote, respectively, cause and effect.

The frequent repetition of any act is a custom. The state of mind or of body thereby produced is a habit. The custom forms the habit, and the habit keeps up the custom.

A custom is a continuous stream of similar acts ; a habit is the channel which that stream has scooped out. It preserves the custom, as a river is confined by the banks which it has itself created.

The test of the ripening of a custom into a habit is when the customary act is performed spontaneously, or with pleasure, or when its omission has become painful. Aristotle defines the virtues as habits. And he, therefore, holds acts of virtue to be not duties to be performed but pleasures to be enjoyed. If such an act is felt as a sacrifice, the habit has not been acquired. The man who resists the temptation to steal has not the virtue of honesty ; if he had he would not feel the temptation.

As between teaching and training, there can be no doubt that training is by far the more important. It is the more important even for the purposes of

knowledge; knowledge may be forgotten, and requires some trouble to keep it up. Habits once thoroughly acquired cannot be discontinued without pain; they are therefore permanent. And even the knowledge which has been forgotten, if it be worth recovering, will generally be recovered by a man of good intellectual habits.

Moral training is, obviously, still more important than intellectual training; and even bodily training, inferior as it is to intellectual and to moral training, conduces perhaps more to the well-being of a child than any amount of mere teaching.

Training, therefore, or the formation of habits, rather than teaching, or the imparting knowledge, is the great business of education.

An illustration of the failure of good teaching when unsupported by good training, is to be found in Mr. Tufnell's Report on the Workhouse Schools of the Eton and Windsor Unions:—

“The most remarkable instance,” says Mr. Tufnell, “that I know, of the inefficiency of workhouse education, is the case of the Eton union, which deserves to be mentioned in detail. I do not think I ever visited a school which passed a more satisfactory examination, or more calculated to please the critical eye of an inspector. Their reading, writing, and arithmetic were nearly faultless. It seemed impossible to puzzle them by any fair question from the Bible, English history, geography, grammar. They could write from dictation or memory in copper-plate hand, and without a fault in grammar or spelling. They could sing with good effect a variety of songs and national airs in three parts.

“I feel it is necessary to confirm this account by some other

authority, and I cannot do so more effectually than by quoting from a testimonial addressed to Mr. Langley, the master of the school, by the Rev. C. D. Goldie, Inspector of schools for the Bishop of Oxford :—

‘I can say both of you and Mrs. Langley, that I never entered schools which gave me more satisfaction. They are remarkably efficient. The boys were taught what are called high subjects in schools, but they knew well the lower subjects. Their composition showed thought and knowledge, and yet they did not neglect spelling. The younger classes were well taught, and under the new code your work would show well. I do not give testimonials generally, but I can fairly say that I could never find a fault in either yours or Mrs. Langley’s schools, and that if I wanted a master or mistress I should do my best to secure your services.’

“If the testimony of two inspectors, unknown to each other, should not be deemed sufficient, I am enabled to adduce the results of a competitive examination with other schools. There is a diocesan prize association, comprising the diocese of Oxford, which yearly gives rewards for proficiency in all the ordinary subjects of instruction, to all the schools in each archdeaconry that desire to compete for them in a general public examination. For the three last years the Eton union school has stood this competition, and I believe that no school of its size ever gained so many prizes. The chief prize in the examination is given for religious knowledge, the successful competitor for which receives 2*l.*, a first class certificate, and a Bible presented by the Bishop. The gainer of the Bishop’s Bible is considered to have carried off the highest honours in the archdeaconry, and this honour fell to a union boy. On looking back at the reports of the previous years, I find that the Eton union school has only engaged in this competition for three successive years, and in two out of these three intellectual contests, the first prize, the Bishop’s Bible, has been awarded to this school.

“Any one reading the above account might possibly conclude that the school was perfection, and it may excite some surprise when I state that, on close examination, the school appeared in so unsatisfactory a condition, that it was determined to break it

up, and send all the children to the Central London district school, where they now are ; and I fully concurred in this decision of the guardians.

"This lamentable result is no puzzle to me. A very slight consideration might induce any one to conclude that where, as must be the case in every workhouse school, the vilest characters often live under the same roof with the children, intercourse, and therefore contamination to the young must at times occur, in spite of all the efforts to prevent it. In fact, there are two points in which I believe the majority of workhouse schools fail ; these points are—morals and industry. These were the weak points, not easily discoverable, in the Eton school. The training in industry and morality was defective ; the training in knowledge was excellent.

"It is a remarkable circumstance, that while I am writing this report, the Windsor union, which adjoins the Eton, should have suddenly presented an instance even still more lamentable than at Eton, of the combination of great intellectual excellence with great moral depravity. It had only been lately placed under my inspection, and consequently I had only examined it once, when it passed an examination in every subject, more especially scriptural knowledge, that few schools could equal. It has been proved that the grossest possible immorality had been going on in it for years, on the discovery of which the master instantly committed suicide. A gentleman, perfectly well acquainted with it, and who had been in the habit of frequently visiting and examining it for several years, writes thus :—'I never remember to have been in a school which came nearer to my idea of perfection. The manners of the boys, their bright intelligence, their wonderfully accurate scriptural knowledge, surprised and delighted me ; then comes the crushing blow, to bid me distrust the fairest outward show.'"

From the consideration of the nature of education, I proceed to that of the persons to whom it is to be given, and will first consider them with respect to

* Report of the Committee of Council on Education, 1862-3, p. 338.

their means of paying for it. So considered, they may be divided into three groups:—

1. The first comprehends the children whose parents or friends can afford to pay the whole expense of education.

2. The second, those whose parents or friends can afford to pay a portion of that expense.

3. The third, those whose parents or friends cannot pay any part of it.

The first group comprehends the higher and middle classes of a community. The second comprehends the labouring classes. The third, the paupers.

The education of the first group is not necessarily incumbent on the State. As far as mere money is concerned they can take care of themselves without its interference, either by way of assistance or of supervision. But scarcely any civilized State allows them to do so.

Almost every such State contains a provision for the teachers of Religion. A body of teachers thus supported may be said to be established, as opposed to a body who are dependent on the voluntary system; that is to say, on the casual contributions of their hearers. Such a body is an Established Clergy, or, to use a more common, but inaccurate expression, an Established Church, or, more shortly, an Establishment.

A Clergy may be established by Endowment. That is to say, by property permanently settled on it by individuals or by the State.

The Free Church of Scotland has been endowed by individuals. The other branch of the Church of Scotland is endowed by the State. Or, a Church may be established, as the Roman Catholic Church in France is, by salaries paid by the State out of the public revenue raised by general taxation.

Again, a Church may be not only established, but also privileged. Its members, or some of its members, may have political or pecuniary advantages as such members. The Church of England is a privileged Church. Some of its clergy sit as such in the House of Lords; many posts of emolument, and some of honour, are open only to them. The Roman Catholic Clergy, in the States of the Church, are eminently privileged: one of their body must be the sovereign. They alone are selected to fill the great civil offices. They are exempted from the jurisdiction of the ordinary courts of law.

In addition to the institutions for religious education, almost every civilized State contains Universities, in which secular teaching is given to the higher and middle classes. The most recent institutions of that kind in these Islands are the Queen's Colleges in Ireland. The greater part of our endowed Grammar Schools are of the same kind.

I have distinguished endowments by individuals from endowments by the State; but, in fact, all perpetual endowments are the creations of the State, since it is only the State that can give them any permanency—a man's natural rights over property

expire on his death. Posthumous power is the creation of law.

The requiring from candidates for permission to exercise some profession or for the Civil Service a minimum of knowledge or of skill, is a further encouragement by the State of the education of the higher and the middle classes ; and the selection of them by competition a still further one. And here the interference of the State in their education ends, with us : abroad, it goes much further. In many parts of Europe and of the Northern States of America, the parent is compelled by law to educate his child. And in far the greater part of the Continent, the State exercises over all teachers a strict supervision. No person is allowed to open a school without its permission ; a permission always revocable. The course of teaching, and even the school-books, are submitted to its inspection and supervision. Freedom of teaching is peculiarly British.

When I say that the interference of the State in the education of the higher and middle class is not absolutely necessary, I do not mean to treat it as useless. I mean merely to distinguish the higher and middle classes from those who are unable to pay the whole, or any part of the expense, of a good education, and who must owe such an education wholly or partially to the care of the State, or the benevolence of individuals.

The general result of the inquiries of the Royal Commissioners on Popular Education in England is,

that the whole expense of giving a good education to a child is about 30*s.* a-year; and that little more than one-third of that sum can be obtained from its parents and friends.

The remainder must come from the liberality of individuals, or from the State.

The manner and the extent to which the State ought to interfere in the education of the classes who are pecuniarily able to procure it, wholly or partially, themselves, is a question, or rather a collection of questions, of great difficulty. But the question how it ought to deal with the education of paupers, seems at first sight to be perfectly clear.

A pauper is, by the definition of the word, a person who cannot provide for his children the necessaries of life. Those necessaries, therefore, must be supplied to them by the State. They are the children of the State. She stands to them *loco parentis*.

Is education one of those necessaries? I firmly believe that you will all agree with me that it is. I firmly believe that you will all agree that to starve a child's soul is as wicked as to starve its body. Far more wicked, indeed, because far more mischievous. Far more mischievous to the child, and far more mischievous to society. A child whose body has been starved to death, is as if it had never existed. It is merely one human being the fewer. A child's soul cannot be starved to death: it can only be perverted. It must live a source of misery to itself, and to every one else in this world. What may be its fate in another it would be presumptuous in us to guess.

It seems, therefore, that the State, standing *loco parentis* to a pauper child, has assumed all the responsibilities from which absolute inability discharges the parent.

I was grieved, and I may add, astonished, when I was examined by the Committee of the House of Commons on the Poor Law Relief of England in June, 1862, to find this proposition, obvious as it seems to me, impliedly denied. Such, at least, appeared to me to be the meaning of many of the questions put to me.

In a little work called "Suggestions on Popular Education," * I had complained that under the existing law the protection of a child from ill treatment by its parent is confined to its body. That he is allowed not merely to neglect its education, but even though a pauper—though by that supposition unable to educate it himself—to refuse to allow it to be educated by others. Nay, what would be incredible if it were not proved, that there are places in which parents are absolutely prohibited, on pain of starvation, from educating their children; and I had quoted the evidence of Mr. Snell, that it is a common practice in his part of Somersetshire, when a poor person applies for parochial aid, to insist on the children being taken from school; and that of Mr. Wollaston, the vicar of Feltham, who mentions cases where relief has been refused to families, "*because* they have kept boys at school."

It was with reference to my remarks on this evi-

* Suggestions, p. 7.

dence, and to the recommendations which I shall mention hereafter, of the Royal Commissioners on Education, that I was examined. I will read to you a very few questions and answers.

“6686. Is it not essential to do justice as between the independent poor and those who would cast themselves upon the rates?—I feel, that if a guardian refused to allow a child to be educated, because some money could be saved to the parish by so refusing, it would be an act of wickedness and cruelty.

“6687. Do you think that they should be allowed to subsidise paupers out of the public resources, when they have children who can earn their livelihood, whilst the families of independent poor, who pay rates, do send their children to work, so as to assist in their maintenance?—I think that parents who send their children to work, instead of allowing them to be educated, are guilty of cruelty and wickedness to their children, and I do not think that the guardians ought to require any parent to be guilty of such conduct.

“6691. Is it perfectly clear that a pauper has a right to have his children educated at the expense of the fund set apart for the relief of the poor?—Yes, the Denison Act has given him that right.

“6692. Is it certain that the pauper has that right?—It is not a right which the pauper can enforce, but it is declared that the guardians, if they think fit, may, at the expense of the public, educate the child of the pauper.

“6693. But has the pauper the right to demand it at the cost of his co-parishioners?—No, but the guardians have a right to give it.

“6694. Do not you think it would be the duty of the guardians to say, ‘No, you cannot have your children educated at the public expense, because the children of the independent poor of this district are not so educated?’—I should say that if any guardian did that, he would be exceedingly short-sighted. I believe that there is nothing which creates paupers so much as ignorance, and that to require a child to work, perhaps, that he may earn 6*d.* a day by scaring birds, instead of going to school, would be not only very wrong, but very short-sighted.”

The Royal Commissioners on Education state in their report :—

“ That the children born or bred as paupers furnish the great mass of the pauper and criminal population.

“ That the children contained in Workhouse Schools associate with grown-up paupers, whose influence destroys their moral character.

“ That the establishment of District and Separate Schools, the efficiency of which remedy has been proved by experience, ought to be compelled by law.

“ That a large proportion of the children of out-door paupers are utterly destitute of education.

“ That the existing law gives to the Board of Guardians the power, with the consent of the parents, to remedy this ; but that, from whatsoever cause, they do not do so.

“ That these children are, as a class, in a condition almost as degraded as that of in-door pauper children ; and that the remedy is to be found in making it compulsory on the Guardians to insist on the education of the child as a condition of out-door relief to the parent ; and to provide that education out of the rates.”

If these recommendations of the Royal Commissioners be carried out, all will have been done which is necessary for the education of the children who are absolutely dependent on the State : that is, of the children whose parents or friends cannot pay any part of the expense of education.

But to insure, indeed, to enable them to be fully carried out, a pressure must be put on the Boards of Guardians, and, I am afraid that I must add, on the Poor Law Board. They must not only have the power, but the will, to provide for the good education of the children, whom the poverty of their parents has cast

on the State, and whom the State has cast on the Boards of Guardians and on the Poor Law Board.

I have said that the manner and the extent to which the State ought to interfere in the education of the classes who are pecuniarily able to procure it wholly or partially for themselves, is a question, or rather, a collection of questions, of great difficulty.

The general programme of our proceedings, under the head of Higher and Middle-class Education, invites papers on University Education—Grammar and Foundation Schools—Endowments—Competition for the Civil Service—Middle-class Examinations—and the Opening of Academic Degrees to Female Students. These are interesting subjects of inquiry, but they omit the greatest of all, the present state of the education of the Middle-classes.

It is trite to say that the middle-classes are the most important portion of the community. They are the employers and guides of the classes below them, and they recruit the classes above them. It is to the constant supply poured into it from the middle classes, that the British aristocracy owes its permanence and its excellence. The whole Continent is pervaded by the odious distinction between noble and roturier. No wealth or refinement raises the roturier to perfect social equality with the noble. The noblesse, therefore, gradually wears out, for nature is opposed to the continuance of any small hereditary caste. In the British Islands there is no demarcation. The higher and middle class melt into one another. A

family struggles with poverty for centuries. At length it rises gradually into one of the middle classes, and thence into one of the higher classes. Its extinction then is at hand. Very few families survive many generations of prosperity. The general character of the higher classes must depend on that of the new element constantly infused into them. It is of the utmost importance, therefore, to provide that it be not merely good, but as good as it can be made. Now of the means taken for this purpose—that is to say, of the manner in which the middle classes are educated, we know little, and seek to know little. Commissions have been granted to inquire into the nature and working of the institutions for the education of the higher classes. Royal Commissioners have reported on the Universities of England and Scotland and Ireland. A Royal Commission is now sitting on the public schools frequented by the children of the higher classes. A Royal Commission has spent years in examining into the state of the schools of the lower orders in England, and has extended its inquiries to those of the Continent of Europe and of America. Committees of the Lords and of the Commons have reported on the education of the lower orders in England and Ireland.

That of the middle classes has been utterly neglected.

Has this neglect been occasioned by a belief, at least a reasonable belief, that it less requires inquiry? That its defects are likely to be fewer, or smaller, or

better known? Colleges and public schools have visitors, armed with the power, and bound by the duty, to inspect and control their management. The National Schools of Ireland, and the Privy Council Schools in Great Britain, are subject to constant inspection and to annual reports. So are all the Factory Schools. Teachers in the Universities and in the greater public schools carry with them testimonials in their degrees; the masters in the National and Privy Council Schools carry their testimonials in their certificates. Are the masters and mistresses of middle-class schools, self-appointed, uninspected, uncontrolled, likely to be better teachers, or better trainers?

As far as mere teaching is concerned, we have some evidence as to their incompetence. Sir John Shaw Lefevre, in the address which he delivered to this department in 1861, describes the state of knowledge of the candidates that come before him for examination for the civil service.

After noticing the ignorance on elementary subjects of the candidates from the labouring classes—an ignorance which I hope that the new code promulgated by the Privy Council will remove, he adds:—

“Going up a little higher in the scale, to the junior appointments in the Civil Service which are filled up from the middle classes, I cannot say that the examinations show a better proportionate result. I may mention the incredible failures in orthography, the miserable writing, the ignorance both of the elementary theory and practice of arithmetic. It is comparatively rare to find a candidate who can add correctly a moderately long column of figures, and many do not understand common

notation so as to write down in figures a number described in words. When the examination extends to English composition or history, the performances of some of the candidates are poor beyond belief; and we are under the necessity of keeping the standard very low, in order to prevent the public inconvenience which would arise from an indiscriminate rejection.

Such are the results of the teaching in middle class schools. Of the training in such schools we know nothing. Is it not likely to be much worse?

The first step towards a remedy for this lamentable state of things, is to know accurately the amount, and the causes of the evil. And for that purpose I venture to propose that this Association petition the Crown to issue a commission to inquire into the present state of the education of the middle classes in the British Islands, and to consider and report what measures, if any, are required for the extension of sound education to those classes.

I do not believe that, unless we improve that education, we shall be able to continue to make large annual grants of public money for the maintenance of the schools of the lower classes. The middle classes bear the greater part of the taxation of the empire, and pay, therefore, the greater part of the public money expended on education. Will they long consent to an expenditure from which they alone receive no benefit? Will the English farmer contentedly see his landlord's son educated at a richly-endowed school and university, and his labourer's son educated, perhaps still better, in a national school, to the expense of which the labourer contributes only

one-third, while the farmer himself must put up with a far inferior school, and pay to it twenty times as much?

With respect to general elementary education, the Programme invites papers on the following subjects :

“Privy Council System—Voluntary System—The Principle of supporting Schools by Local Rates—Factory Schools—Compulsory Half-time Education—Union Schools—Ragged and Feeding Schools—Agricultural and Industrial Training as an Element in School Instruction—The Combination of Physical with Mental Training—The Functions of the Primary School-Mistress—Training of Teachers.”

Many of these subjects have been already discussed by this Association. But they are all so important, and many of them are so difficult, that I do not regret to see them again proposed to us. Under the words “Compulsory Half-time Education” is, I presume, comprehended not only the protection and education of children employed in businesses now regulated by law, but also the protection and education of children employed in businesses which, at present, are not so regulated.

Recognition by the Legislature that children have rights, and that among those rights is education, began in this century, and was confined to children employed in factories. It was timidly introduced, and timidly followed up. Sir Robert Peel’s Act, the 42d George III. c. 73, was so vague as to be inoperative. It merely required every apprentice in a factory to be instructed, “in some part of the work-

ing-day, in reading, writing, and arithmetic, or either of them, by some discreet and proper person, to be provided and paid by the master or mistress of such apprentice." The 3rd & 4th William IV. c. 103, as passed by the House of Commons, after requiring children to pass in school three hours every day, or five hours every other day, required the Inspector of Factories to establish, or procure the establishment of schools wherever he should think it desirable, and to pay their expense out of the wages of the children, or out of the poor-rates of the parish in which the factory should be situated. And it subjected the masters of such schools to the inspection and control of the Inspector. The House of Lords struck out the words by which the bill, as passed by the Commons, provided for the expense of establishing and maintaining factory-schools and for the control of the masters. Mr. Horner, one of the earliest of the Factory Inspectors, in his last report, that of 1857, thus comments on the educational clauses of the Factory Act :—

"It is very true that a large proportion of the children employed in factories have received no instruction of any value. But for this the Legislature is alone to blame, by having passed a delusive law, which, while it would seem to provide that the children employed in factories shall be *educated*, contains no enactment by which that professed end can be secured. It provides nothing more than that the children shall, on certain days of the week, and for a certain number of hours in each day, be inclosed within the four walls of a place called a School ; and that the employer of the child shall receive weekly a certificate to that effect signed by a person designated by the subscriber as

a schoolmaster or schoolmistress. Power is given to the inspectors to see that the other parts of the Acts are substantially carried into effect ; but, as regards this most important part, their right of interference has been strictly limited. They cannot require the removal of the children from a place which they see to be a mere mockery of education to a good school available on the spot, or within an easy distance. If the children are crammed into a cellar, and it is called a school, they must accept the certificates of the professed teacher therein. When such certificates are valid, it is not to be wondered at if ignorant parents, unable to appreciate the value of education, send their children where they can obtain the legal qualifications for employment at the least expense. Then, as to the employer of the child, in nine cases out of ten, he looks no farther than to the possession of the legal certificate, and gives himself no concern about the nature of the education.

“ But it is not only in the miserable places above referred to that the children obtain certificates of school attendance without having received instruction of any value, for in many schools where there is a competent teacher, his efforts are of little avail from the distracting crowd of children of all ages, from infants of three years old and upwards ; his livelihood, miserable at the best, depending on the pence received from the greatest number of children whom it is possible to cram into the space. To this is to be added scanty school furniture, deficiency of books and other materials for teaching, and the depressing effect upon the poor children themselves of a close, noisome atmosphere. I have been in many such schools, where I have seen rows of children doing absolutely nothing ; and this is certified as school attendance, and, in statistical returns, such children are set down as being educated.”

In 1840 a commission was appointed to examine into the condition of the children of the poorer classes employed in mines and collieries, and in the various branches of trade and manufacture in which numbers of children work together, not being included in the

provisions of the Acts for regulating the employment of children in mills and factories.”

In 1843 the Commissioners made their report, exhibiting the most frightful picture of avarice, selfishness, and cruelty, on the part of masters and of parents, and of juvenile and infantine misery, degradation, and destruction ever presented. In that report the Commissioners state—

“That instances occur in which children begin to work as early as three and four years of age ; not unfrequently at five, and between five and six ; while, in general, regular employment commences between seven and eight.

“That the persons that employ mere infants and the very youngest children, are the parents themselves, who put their children to work at some processes of manufacture under their own eye, in their own houses ; but children begin to work together in numbers, in larger or smaller manufactories, at all ages, from five years old and upwards.

“That in almost every instance the children work as long as the adults ; being sometimes kept at work sixteen and even eighteen hours, without any intermission.

“That, from the early ages at which the great majority commence work, from their long hours of work, and from the insufficiency of their food and clothing, their bodily health is seriously and generally injured ; they are for the most part stunted in growth, their aspect being pale, delicate, and sickly, and they present altogether the appearance of a race which has suffered general physical deterioration.

“That there are few classes of these children and young persons of whom a large portion are not in a lamentably low moral condition.

“That this low moral condition is evinced by a general ignorance of moral duties and sanctions, and by an absence of moral and religious restraint.

“That this absence of restraint is the result of a general want of moral and religious training, their low moral condition

often having its origin in the degradation of the parents, who, themselves brought up without virtuous habits, can set no good example to their children, or have any beneficial control over their conduct.

“That the general want of the qualifications of a housewife in the women is the one great and universally prevailing cause of distress and crime among the working classes.

“That the greater number are in a total ignorance of all subjects, secular and religious.

“Many of these poor children,” add the Commissioners, “are so oppressed by the circumstances in which they are placed, that they are even sunk below the consciousness of the misery of their condition.

“The uncomplaining nature of the evidence is in itself an evidence of the poverty of their spirit and moral nature. Many of these poor children, deposing that they worked from twelve to fourteen hours a-day for 1s. 6d. or 2s. 6d. a-week, not a penny of which they had for their own use, and often without any regular hours for their meals, who were clothed in rags; who acknowledged that they often felt sick, or otherwise ill, and that they had not enough to eat; who were sometimes ‘beaten badly,’ but who ‘only felt it for a day or two,’—have still replied that they ‘liked their work,’ were ‘well treated,’ ‘were only punished when they deserved it,’ &c. They evidently knew of nothing else but to wake and go to work from day to day, and to continue working until permitted to leave off. Such a question as, ‘Do you feel tired?’ had never before been asked them, and they did not understand it, or only comprehended its purport in some vague sense. It will be requisite, therefore, to distinguish between those whose evidence shows nothing to complain of and those whose evidence shows much wretchedness, but who uttered no complaint.”

If we turn from the general remarks of the Commissioners to the evidence collected by the Assistant-Commissioners, the picture, from its detail, becomes still more hideous.

This is Mr. Horne's report on Willenhall :—

“A lower condition of morals, in the fullest sense of the term, could not, I think, be found. I do not mean by this merely that there are many vices, but that moral feelings and sentiments do not exist among the children and young persons of Willenhall. *They have no morals.* They sink some degrees (when that is possible) below the worst classes of children and young persons of Wolverhampton.

“You will find by my evidence that the minds of the great majority of the children and young persons are in a state of utter confusion on all religious subjects, when not in absolute darkness. They do not display the remotest sign of comprehension as to what is meant by the term of morals.”

Mr. Grainger, the Assistant-Commissioner, who inquired into the lace-trade, tells us, that almost all the children in Nottingham are employed in lacemaking or hosiery as soon as they can use a needle.

He describes a family in which there were four children, aged eight, six, four, and two. Of these, the three elder were employed in “threading.” This is the mother's own statement:—“Harriet was not quite three when she began to work, Ann was about the same age, Mary was not quite two when she began; the children have no time to play. They go out very seldom; have about a quarter of an hour for each meal.” “Unless,” says Mr. Grainger, “I had obtained a personal knowledge of the fact, I should have hesitated to have reported, that in this country a child was placed at work by its parent before it was two years old.”

“It is important,” he adds, “to mention one fact, as it shows that parents frequently cannot be entrusted with the well-being of their offspring. It is that the early age at which children are sent out to work is not the result of distress or want of employment of the parents. In all the towns, the masters and mistresses of the day-schools asserted, that if trade were good, in less than a fortnight half the children would leave. The children of Mrs. Houghton were put to work at two and three years old, although her husband has generally regular work, and his wages are twenty-three shillings a-week.”

This is the examination of Mrs. Turner, of Nottingham :—

“She employs about forty hands. The common age at which children begin is seven years old. They are generally very delicate in health ; often sick and ill. They are not allowed to talk. They are partly asleep for hours before they leave off. Does not think it would be possible to get the children to work twelve or fourteen hours a-day without the cane. They have no time to go to school. They have no time to get exercise or recreation. They go from bed to work, and from work to bed. Should think they would be stupified on Sunday, and not get much from instruction.”

Twenty years have elapsed since this report was presented. It may be supposed that it describes the horrors of a past age. But there is, unhappily, evidence that those horrors continue as intense as

they ever were. A pamphlet on the Lace Trade and Factory Act, published by Hardwicke, Piccadilly, about two years ago, states that "the abuses complained of in 1842 are in full bloom at the present day." (P. 5.)

That "the system of labour in the lace trade found by Mr. Grainger in 1842 is practised with increased vigour and extortion at the present day." (P. 8, 9.

After quoting some of the evidence which I have quoted, the author adds :—

"We are quite aware that all this evidence refers to a period nearly twenty years ago, and that, by bringing it forward on this occasion, we subject ourselves to the charges of exaggeration and misrepresentation of existing facts. No doubt we shall be told that the conditions of labour at the present day are vastly different from what they were in 1841.

"But we reply, that the evil of which we complain has 'grown with the growth, and strengthened with the strength,' of the lace trade. In 1841 there were scarcely one thousand steam machines, now there are upwards of five thousand : and the better the trade, and the higher the rate of wages, the more severe are the hardships imposed upon the employed. Infant and feminine labour is just as extensively used in the present day as in 1841 ; and ventilation in the work-rooms is, generally speaking, just as imperfect. 'The lace trade of 1860, not the lace trade of 1841!' Is it not a fact, that the system of periodical and excessive labour prevalent in 1841, is precisely the same system practised in 1860? The only distinction between the two periods is, that now we have large steam factories instead of small workshops.

"But the majority of these factories are mere warrens of separate workshops. The hands employed are, in all respects of age and sex, identical with those employed in 1841. We find in the lace factories of the present day the same stint and irregularity in the hours for rest and for meals, the same unrestrained

and exhaustive night-work, the same crowding, the same absence of instruction, in a word, the same depravity, misery, and sin."

A privately printed letter to the Right Honourable Sir George Lewis, from Mr. Norris, Inspector of Schools, contains in its appendix the following letter, of about the same date :—

* * "I will give you two cases as a sample of the 'infantine age,' and the amount of labour they exact from infants. Some time ago Mr. Allbut, the late Chief Bailiff of Hanley, told me that he had occasion to go to his work before four in the morning, and in the street met a little girl crying bitterly, because, as she told him, she was late, and so shut out of the 'pot-bank.' He said, 'It is not nearly time (*i.e.* six o'clock) yet;" but she answered, 'I ought to have been there by three, but I slept too long. I was not home till ten last night.' From three in the morning till ten at night, and the child was (I think) not eight years old.

"To-day I called on the wife of one of our colliers, and said, 'I remember that you have a little child at a pottery; how old is he?' 'Seven next 21st of May,' she said. 'And when did he go to work?' 'The middle of last August.' 'That was very young.' 'Yes,' she said, 'it is too young, and he is a sickly lad, the weakest of them all; and he is there from seven in the morning till nine at night; it is too long. I have often said to his father that I would take him away and put him to school.'

"The poor child is earning 1s. 6d. a week, and when he went to his slavery, his father and brother ought to have been earning at the pit at least 35s. a week.

"I need not heap up cases, you might get a hundred such by a day's labour. I am thinking of four more now, one a child who has just left our infants' school.

"Signed, ARTHUR T. BONNER."

It is a strange proof of the general neglect of the morals and health of the children of the working

classes, that this Report lay unnoticed for twenty years, during which, the children, thus “bred up without the remotest sign of comprehension as to what is meant by the term morals, who had neither knowledge, nor religion, nor natural affection,” were allowed to become the parents of the present generation.

At length, at the end of the Session of 1861, Lord Lyttelton and Lord Shaftesbury called the attention of the House of Lords to the Report, and, in compliance with an address from that House, a commission was issued, directing an inquiry into the employment of children and young persons in trades and manufactures not already regulated by law.

The Commissioners made their first report on the 15th of June, 1863.

It embraces only the following manufactures :

Pottery,
Fustian Cutting,
Lace,
Hosiery,
Paper Staining,
Finishing and Hooking,
Percussion Cap Making,
Lucifer Match Making.

Pottery.—The most material document in the Report on Pottery is the memorial of twenty-five of the most eminent manufacturers, among whom are the great names of Minton and Co., and

Wedgwood and Sons. In this memorial they state:—

“That children are employed in the potteries at a very early age, and in a way to interfere seriously with their education.

“That a vast amount of ignorance is caused thereby, as is evinced by the fact that out of 860 working children 186, or 27.6 per cent., professed themselves unable to read. That the employment of children at so tender an age stunts their growth, and causes a tendency to consumption and distortion.

“That some legal enactment is wanting to prevent children from being employed at so early an age, and to secure them—at any rate—a minimum of education.”

The memorialists merely state generally that the children are worked at a very early age.

Mr. Longe, the Assistant Commissioner, who inquired into that subject, states that “There seems to have been no improvement as to the age at which children are employed since 1841, and that many are employed at the ages of six and seven, the hours of work being twelve.” (P. 2.) And he quotes Dr. Davies, of Skelling, Staffordshire, who says, “I fear that the evils to which children are subjected in the manufactories are not materially diminished during the last twenty years.” (P. 23.)

Fustian Cutting.—The following are the grounds on which the Commissioners recommend the application of the Factory Act to the fustian cutters. “The tender age at which the children begin to work, the excessive hours of labour, often extending throughout the night, the great physical deterioration, especially the deplorable and permanent bodily distortion in-

duced by over-work, and the almost total ignorance resulting from the impossibility of any continuous and effective education."

"The fustian cutting child," says Mr. Lord, the Assistant Comissioner, "has little opportunity for school of any kind. Day school is never attainable. Even on Monday and Tuesday, though in effect they play, as their elders do, they have to hang about the shop in an attitude of laborious idleness during most of the day time. They might indeed go to school during the evenings of those days. But their parents, even if they cared to send them, which few of them do, have little authority over them; and a child under thirteen years, in that class of life would scarcely go to school, unless sent, at any time: while on the remaining days they would be incapable of receiving any useful instruction after their day's work. The combined influence of ignorance, irregularity, over-work, and bad example, exaggerated by the dangerous precocity of premature independence, are to be traced in the habits of adults. Bold ignorant girls, slatternly helpless women, boys idle and reckless, men improvident and disreputable. That is the substance of the account which the Fustian cutters give of themselves."

"You will find," says Mr. Weanock, the largest employer in the trade, "scarcely any of mine who can read. Many of the parents can not tell a letter. As soon as they find that their children can cut, they put them to it. There is not much leniency among the

parents. You may depend, all they look to is the money."

Lace Making.—I now come to the lace manufacture, one of those in which at the time of the first inquiry, the abuses of children were the greatest. Many of the worst of those abuses, such as the early working of infants, the confined space in which they work, and the absence of education, continue, as will be seen from the following extract from the Report of Mr. White, the Assistant Commissioner, on pillow-lace making.

"The work requiring great manual dexterity and experience, but very little muscular strength or size, children are put to learn it at a very early age, six being thought the best by some teachers, though many begin at five and even younger.

"For this purpose they usually go to work at a school kept by a woman in her cottage. These rooms are generally the living rooms of small cottages, with the fireplace stopped up to prevent draught, sometimes even in winter, the animal heat of the inmates being thought sufficient; in other cases they are small pantry-like rooms without any fireplace; and in none of these rooms is there any ventilation beyond the door and window, the latter not always made to open, or if it will open not opened.

"The crowding in these rooms and the foulness of air produced by it are sometimes extreme. I have noticed in one place as small an amount of space as under 25 cubic feet for each person.

"In general the children pay a small weekly sum to their mistress, and are entitled to the lace which they make, though it is sometimes disposed of for them by the mistress.

"They are deprived of the opportunities of education."

The detailed evidence tells of hours of work which seem fabulous. "For one year," says Mrs. Reddish of

Nottingham, "she, with two or three of her elder girls, sat up regularly the three first nights of the week. They began at twelve o'clock on Sunday night, and did not lie down till Thursday night, and during this time they only snatched their food." Many other mistresses had girls, each on an average about twenty or thirty, between the ages of six and fifteen. The hour for beginning work was seven A.M., and the children invariably worked till ten P.M., if busy, till twelve, the little girls as well as the elder.

"There are very many places where little children are now kept till ten and eleven P.M. She has lived six years in London and six in Manchester, and seen a great deal of different kinds of people, and thinks there is no place where the children work so hard for the parents, and the parents live so much on their children, doing little or nothing themselves, as here."

G. H. Last spring he, with some other youths, and the pattern girls, stayed all night three times. They worked till about three A.M., and then lay down on the boards, or any where, and got up as usual for the next day's work. During this season he worked at an average about eighteen hours a-day.

Hosiery.—The last report which I shall mention with any detail is Mr. White's, on hosiery, a business of some importance, employing more than 120,000 persons.

"Owing partly," says Mr. White, "to the general habit of the men of 'shacking,' or idling in the early part of the week even, or still more, when they have work, coupled with the necessity of

finishing the work by 'taking-in day,' usually Saturday, when it is taken to the warehouse, and the simple nature of the work which requires but little delicacy or skill, an excessive pressure of work is thrown periodically upon very young children ; and some are employed almost as infants. I have been informed by a manufacturer that his father was employed as a seamer at two years of age and in a frame at so early an age as to distort his fingers by the constant grasp of the iron. Other instances are given of children beginning work at three and a half, four, and many at five years of age.

"The labour, however, of the girls who seam, which is the finishing process, is far more excessive than that of the boys who wind, which is the preliminary, though boys seam also, and sometimes after completing their winding.

"It is common for girls as well as women to sit up at work all Friday night, and even for children to be kept up some time past midnight ; evidence is given by parents of their own child, a girl of eight, having worked the whole night through as much as two years ago, with a statement that work of this kind is general ; others have done so at eight or nine, and at eleven or twelve, or younger.

"The statements of children where given together with those of parents were in all cases made in the presence of and confirmed by the latter, many of whom seemed to look upon the fact of their children working thus as nothing remarkable or out of reason ; others regretting it, but as an evil for which there was but small blame anywhere, and no possible help."

"The parents commonly complain that the means of education, where provided, are out of their reach ; where provided they are not always efficient, and a boy complains of being taught by lads no bigger than himself who only 'ax you once and then hit you.' The ignorance even amongst adults is extreme.

"The general impression left on the mind by a visit to the stockeners' homes is one of severe labour and much suffering in persons of all ages, and much oppression of body and neglect of mind in the young."

The paper-stainers, the makers of percussion caps, and the finishers and hookers are not sufficiently numerous to be dwelt on in this short outline.

The portions of the Report and evidence which relate to the health of the children employed in these manufactures, come under the cognizance of the Department of Public Health. We have to do only with the portions which shew that their employments prevent their education.

Lucifer-match makers.—But I cannot avoid calling your attention very shortly to the sufferings of the children employed in the making of lucifer matches. The inhaling phosphorus subjects them to many diseases, but peculiarly to the frightful disease called the jaw disease, a disease which after years of intolerable suffering destroys the teeth, then the gums, then the lower jaw, and kills the patient by pain and exhaustion.

“The sufferings,” says Mr. Pegge, “of a patient in the earlier stages of the disease, and until it has run itself quite out, leaving the jaw quite dead and exposed, are intolerable. He will take almost any amount of narcotics with little effect. Messrs. Garmans, surgeons, attending a club consisting of the workpeople, of ——— and Co., lucifer-match makers, employing 238 persons, of whom 174 are under eighteen, state, ‘that the majority of those engaged in this factory for any considerable period, suffer caries and necrosis of the teeth.’”

“One of the masters,” says Mr. White, the Assistant-Commissioner, “employing several children, to whom he seemed very kind, but so poor, as he told me, through misfortune, that he got up that (Saturday) morning without money even to pay the week’s wages, though he looked for some during the day, seemed quite grateful for the proof given by my visit, that the country

really was caring for the helpless and ignorant children around him, and wishing to do something to better their condition. On his statement being read over to him for correction, he said, 'That is it; that's capital! and I hope it will do some good. If that's all I have lived for, I have lived for something.'"

"All who speak at all upon the point, agree that, as things are, they can do almost nothing of themselves to mend them; and that the parents, as a class, have neither the power nor the will to do anything for the education or welfare of their children."

Here is the examination of one of the girls, (seems about fourteen).

"Works at box-making. Never was at school in her life. Does not know a letter. Never went to a church or chapel. Never heard of 'England' or 'London,' or the 'sea' or 'ships.' Never heard of God. Does not know what He does. Does not know whether it is better for her to be good or bad."

You will, I think, agree with me that the limitation of the hours of work of children and infants, and their compulsory education, are, from their urgency and their importance, from the amount and the kind of good which can be produced, and the amount of the evil, of the cruelty, the oppression, and generally the mischief, bodily, intellectual, and moral, which can be averted or mitigated or limited, among the most important of the measures suggested by our programme.

This is my apology for the length at which I have dwelt on them.

Having considered the nature of education, and

classified the persons to be educated, I must add a few words on a subject to which our illustrious President called our attention in his opening address in the year 1861, the results of Mr. Chadwick's inquiries as to the influence on the mind of bodily training, and the comparative efficiency of long and short periods of teaching. I quite agree with Lord Brougham, that Mr. Chadwick's reports * "are an event in the history of education; and that the measures which he recommends will increase the number of children taught, lessen their labour, and improve their health both in body and in mind."

Until civilization has reached an advanced stage, education consists principally in bodily training. In ancient Greece and Rome, the safety of a man depended mainly on his courage, strength, and skill. The safety of the state depended mainly on the military qualities of all of its citizens, since all had to fight. Bodily qualities therefore, and the mental qualities which are principally affected by the state of the body, were held in the highest esteem. Herodotus was less honoured than a successful athlete in the games at which he read his immortal work. And I doubt whether in mediæval Europe a statesman or a poet held as high a rank as the knight who bore away the prize at a tournament, or even the yeoman who drew the best bow.

* Communications from Edwin Chadwick, Esq. respecting half time and military and naval drill. A letter to N. W. Senior, Esq. explanatory of "Communications," by Edwin Chadwick, Esq. Presented pursuant to an address of the House of Lords, 1861.

But the use of gunpowder, and of small standing armies, rendered skill in arms unimportant; and from the beginning of the eighteenth century, a little dancing, and a very little fencing, were almost all the training that the bodies of boys received.

The Factory Acts seem first to have suggested the mixture of bodily and intellectual labour.

The large district pauper schools were, I believe, the first to employ drill, that is to say, collective bodily training. The effect of that training is a remarkable educational phenomenon.

The Royal Commissioners personally examined Mr. Imeson, the master of the Central London District School; Mr. Mosely, Master of the Stepney Union School; and Mr. Todhunter, Master of the South Metropolitan District School, and considered the communication collected by Mr. Chadwick. I will read to you a portion of that evidence.

“Q. 4500. (*Mr. Mosely.*) The drill has been in use with us for eighteen years.

“4501. (*Chairman.*) Do you attach great importance to it? —Yes, and I will tell you why: Once during the past thirteen years we were without a drill instructor, and all the smartness of the boys entirely went; they were slovenly in their dress; there was no neatness or pride in themselves in any way whatever. Now, with children of the class which I have had to teach it is a most difficult thing to inculcate any good habits of any kind, and I found at the end of those three months that the children were no more like what they had been while the drill-master was with us than, I might say, chalk is like cheese—there was no comparison, in fact.

“*Mr. William Smith, Superintendent of the Surrey District*

School. You have had experience of the effect of the military drill on the mental and bodily training of young children in this establishment?—Yes; but the effect of the military drill was most shown by the effect of its discontinuance.

“In what way was it shown?—In 1857 the drill-master was dismissed by the guardians, with a view of reducing the expenditure. The immediate effect of the discontinuance of the drill was to make the school quite another place. I am sure that within six months we lost about 200*l.* in the extra wear and tear of clothing torn and damaged in mischievous acts and wild play, in the breakage of utensils from mischief, and damage done to the different buildings, the breakage of windows, the pulling up of gratings, and the spoiling of walls. A spirit of insubordination prevailed amongst the boys during the whole of the time of the cessation of the drill. In the workshop they were insubordinate, and I was constantly called upon by the industrial teachers, the master shoemaker, and the master tailor, to coerce boys who were quite impudent, and who would not obey readily. The moral tone of the school seemed to have fled from the boys, and their whole behaviour was altered, as displayed in the dormitories as well as in the yards. The chaplain joined with me and the schoolmasters in urging the restoration of the drill.

“The drill having been restored, has order been restored?—Yes, excellent order.”

“Drill exercises,” says Mr. Macleod, the master of the School in the Royal Military Asylum, “if universally adopted, would be beneficial not only to the appearance and health of our pupils but to the discipline of our schools. The very punishment inflicted on children frequently arises from a neglect of those laws which we cannot violate with impunity. We keep them sitting for an hour or two on hard and uncomfortable seats, without any movement of the body; tired of sitting, they get restless; inhaling impure air, they become heavy, dull, and stupid; disorder and neglect of lessons are the results, and the master resorts to punishment, which only increases without removing the evil.”

But the utility of collective bodily training is not

limited to the school. In Mr. Chadwick's "Communications," will be found the evidence of eminent engineers and machinists, among whom are Rawlinson, Whitworth, and Fairbairn, as to its permanent utility in after-life.

"In my opinion," says Mr. Rawlinson, "based on experience and observation, I think school drilling and training would prove of the utmost consequence to the boys in after-life. I may give a few instances. In all engineering and building trades men are frequently required to use their strength in concert, lifting, carrying, and drawing ; men, to use their joint strength not only effectively but safely, must have confidence in each other. Two trained men will lift and carry more, easily and safely, than four untrained men. Drill and training would probably double the effective human power of any establishment, especially if numbers are instructed in joint feats of strength. That which is taught to youth is never forgotten in after-life." -

"I would consider," says Mr. Whitworth, "a youth of double the value, who had a previous training in a drill which gave him habits of order and cleanliness. I do not mean his own personal cleanliness, but keeping everything he has to do with in a high state of cleanliness. A youth who has had a training of a nature of a drill has a pleasure in attending to commands, whilst another not so trained is dull and dilatory and inefficient. The drill, besides correcting defects, brings out special bodily qualifications."

"A greater benefit," says Mr. Fairbairn, "could not be conferred on the population than to provide for them a military and naval drill, interspersing with their school instruction systematic gymnastics. It would be in every way profitable to them and salutary. Their active bodily training cannot begin too early."

Mere bodily labour, though less efficient than trained labour, is of great intellectual value.

Mr. Paget, the member for Nottingham, employs on his farm boys who go to school on alternate days.

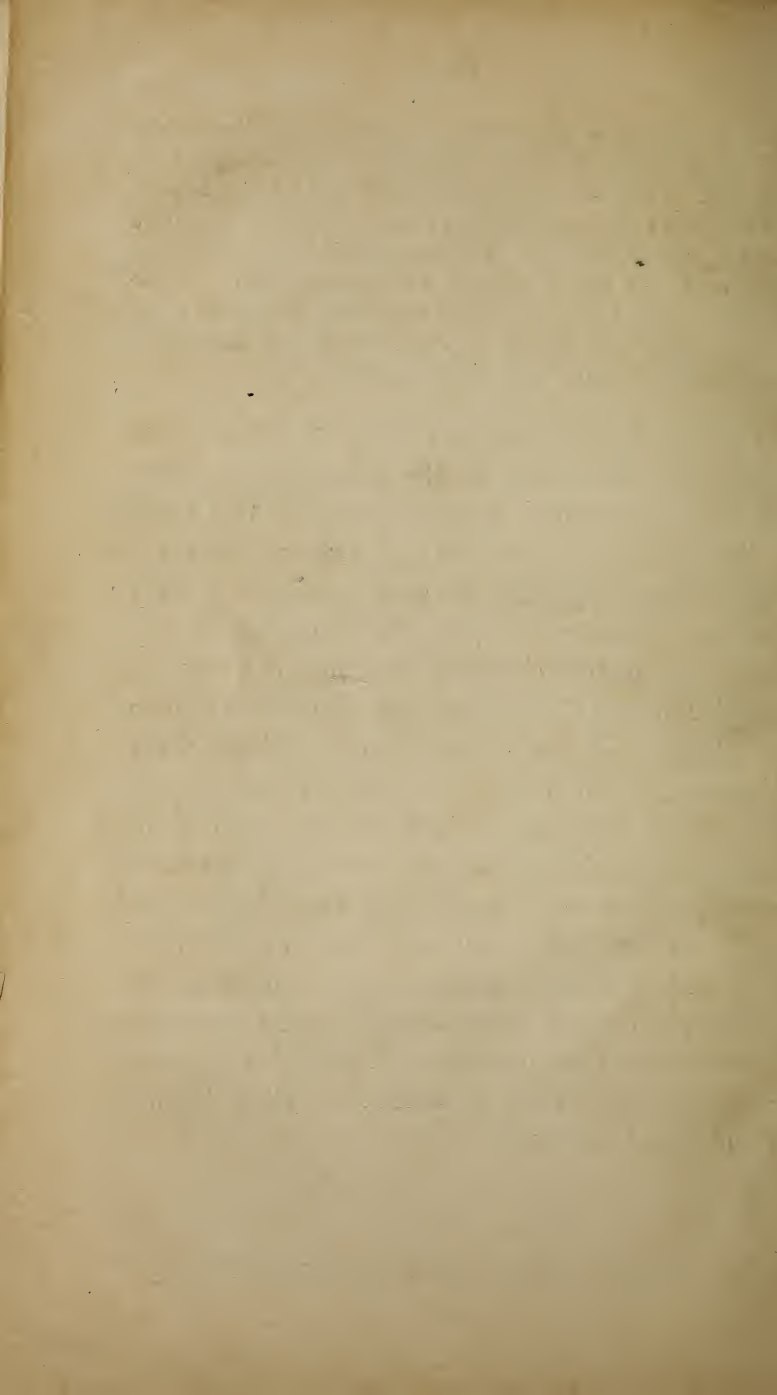
“On this system,” he says, “they are never weary either of school or of work. At fourteen years they have received not only a very fair amount of the rudiments of learning, but they have also acquired a knowledge of the business of life, and are ready to enter into service, with all that skill arising from habits of labour, combined with hardihood from exposure in out-of-doors work, which the farmer who hires them has a right to expect. They are much better servants than the mere schoolboy would be. Their school life being compared not with a holiday but with a day of labour, they look upon it as a rest, and their associations with books are not irksome, but agreeable, so that they will retain what they have acquired. The schoolmaster also feels the advantage of this system. The boys attend more regularly than the average of children, and remaining to a later age, their attainments are higher, and they give a higher tone to the school. Mr. Spencer, the master of our school, declares that any master who has once experienced the benefits of the system will be very unwilling to forego them. This alternate system of labour and rest appears to be indicated by our nature, in which the activity of the body is a good preparation to the activity of the mind, and every hard-working professional man has found that the best rest for his over-tasked mind is in bodily exertion.”

On the other subject to which Mr. Chadwick's attention was directed, the shortening the periods of mental labour imposed on children, still more important information was collected. Its result is thus summed up by the Royal Commissioners:—

“I. That for children under the age of 12 years, 24 hours a week is nearly the limit of profitable instruction in studies requiring mental effort. II. That 18 hours a week is often a more useful period of mental effort than 24. III. That 15

hours a week, the utmost that is obtained by the factory children, is, to use the most unfavourable expression, not insufficient. IV. That much may be done in 12 hours a week, or two hours a day, provided that those two hours be two fresh hours in the morning. V. That children who have been educated up to the age of seven in a good infant school can be taught in three years, in a school attendance of from 15 to 18 hours a week, to read well, to write well, and to understand and apply the common rules of arithmetic."

I believe that the ordinary hours of mental work and bodily confinement in the schools of the lower orders are about thirty hours a week, and that those in the schools of the middle and higher classes are much longer, especially in girls' schools. I trust that the obscurity in which the education of the higher and middle classes is now involved may be dispelled by the Commission now sitting on Public Schools, and by the Commission on Middle Class Education, which I have ventured to recommend. But if these estimates of the hours now devoted to teaching approach the truth, we are employing labour on the part of our masters, and time, health and energy on the part of our children, not only fruitlessly but absolutely mischievously. To arrest or merely to diminish this frightful waste deserves, perhaps more than other matter alluded to in our programme, the earnest co-operation of all the members of this Association.





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